

Organizational Synergy and Community Islamic Values: The Mediating Role of Worship Quality in Majelis Taklim

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Abstract

The increasing phenomenon of religious activities through *majelis taklim* in Palembang City highlights the significant role of non-formal Islamic education in shaping the quality of community religiosity; however, it still faces challenges due to the suboptimal synergy between the Forum Koordinasi Majelis Taklim (FKMT) and the community in improving the quality of worship. This study aims to analyze the influence of FKMT synergy through the variables of communication (X1) and coordination (X2) on Community-Level Islamic Value Orientation (Islamic Civilization) (Y), with the quality of worship (Z) serving as a mediating variable. The study employs a quantitative approach using a survey method involving 380 respondents selected through proportional stratified random sampling and analyzed using path analysis to examine both direct and indirect effects among variables. The results indicate that communication has a significant effect on Community-Level Islamic Value Orientation (Islamic Civilization), both directly (0.340) and indirectly through the quality of worship (0.199), confirming its strategic role in transforming religious values. Meanwhile, coordination does not have a significant direct effect but demonstrates an indirect effect through the quality of worship (0.259), functioning as a structural foundation that supports the internalization of values. Thus, the quality of worship serves as a key mechanism linking organizational synergy to the formation of Community-Level Islamic Value Orientation (Islamic Civilization), highlighting the importance of strengthening integrated communication and coordination as a sustainable strategy for religious development.

Keywords

Majelis Taklim; Communication; Coordination; Synergy; Quality of Worship; Community-Level Islamic Value Orientation (Islamic Civilization)

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1. INTRODUCTION

The growing presence of *majelis taklim* in Indonesian Muslim communities reflects the continuing importance of collective religious learning in shaping everyday Islamic life. In Palembang, hundreds of *majelis taklim* are affiliated with the Forum for the Coordination of Majelis Taklim (FKMT), indicating substantial public participation in non-formal religious education and communal worship. However, numerical growth and organizational expansion do not necessarily ensure effective religious formation. The central issue concerns how institutional religious guidance is translated into meaningful participation and sustained worship practices among congregants. This issue has become increasingly relevant as digital media, changing lifestyles, and new patterns of religious participation reshape how individuals obtain religious knowledge and engage with religious communities (Bingaman, 2023;



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Müller & Friemel, 2024). Consequently, the effectiveness of *majelis taklim* should be examined not simply through the frequency of activities or the number of participants, but through the relational processes connecting religious organizations, congregants, and everyday religious practice.

This relational perspective places *majelis taklim* at the intersection of institutional da'wah and lived religious practice. The perspective of lived religion emphasizes that religion is expressed through practices, interactions, experiences, and meanings constructed in everyday life rather than solely through formal doctrines or institutional prescriptions (Ammerman, 2014, 2020). From this perspective, religious instruction becomes socially meaningful when teachings communicated through religious institutions are understood, negotiated, and embodied by participants in their daily practices. The relationship between FKMT and its congregants can therefore be understood as a process through which religious authority, organizational guidance, and community participation interact. This perspective also responds to contemporary transformations in da'wah, in which religious authority is increasingly shaped through interaction, participation, and changing modes of communication rather than operating exclusively through one-directional transmission from religious institutions to their audiences.

Within this process, synergy provides an organizational and religious mechanism through which institutional guidance can be translated into collective religious practice. Synergy refers to cooperation among interconnected actors that generates outcomes greater than those produced through isolated action (Diamond, 1987; Domyshe-Medyanyk et al., 2024). In the context of *majelis taklim*, however, synergy should not be understood merely as an administrative or managerial arrangement. Rather, it represents a form of religious collaboration in which institutional actors and congregants establish shared meanings, maintain social relationships, and collectively sustain religious activities.

In this study, synergy is examined through two interrelated dimensions: communication and coordination. Communication is understood as a process through which religious messages, organizational objectives, and community needs are exchanged between FKMT and congregants. Beyond an organizational communication function, communication within a religious institution represents an element of Islamic communication (*komunikasi dakwah*) through which religious teachings are conveyed, understood, and internalized. This process is closely related to the Islamic principle of *tabligh*, namely the responsibility to convey religious guidance in a manner that enables understanding and meaningful practice. Meanwhile, coordination refers to the process of aligning actors, programs, responsibilities, and resources toward shared religious objectives. In the context of *majelis taklim*, coordination is also embedded within communal relationships through the strengthening of cooperation, mutual support, and *silaturahmi* among members of the religious community. Therefore, communication and coordination are conceptualized in this study as relational mechanisms through which institutional da'wah acquires practical meaning in congregants' religious lives (Dwinugraha, 2017).

The significance of these mechanisms becomes clearer when worship is understood as an enacted dimension of religiosity. Religious knowledge alone does not automatically produce stronger religious practice; its practical effects depend on how knowledge is communicated, internalized, supported, and continuously practiced within a social environment. Previous literature indicates that worship quality is associated with religious understanding, spiritual awareness, and the application of Islamic values in everyday life (Nabi et al., 2023). As non-formal Islamic educational institutions, *majelis taklim* can provide an environment in which religious knowledge, collective interaction, and repeated religious practice reinforce one another (Harrison, 2022). Therefore, worship quality can be understood as a

mechanism connecting organizational synergy within religious institutions with broader expressions of Islamic values in community life.

In this study, Community-Level Islamic Value Orientation (Islamic Civilization) is not interpreted as a macro-historical measure of civilization development. Instead, it refers to the community-level manifestation of Islamic values reflected through religious attitudes, moral conduct, social responsibility, knowledge orientation, and commitment to Islamic practices. This conceptualization positions Community-Level Islamic Value Orientation (Islamic Civilization) as a lived expression of Islamic values within a religious community, consistent with the perspective of lived religion that emphasizes how religious meanings are embodied through everyday practices and social interactions (Ammerman, 2014, 2020). Thus, the construct examined in this study represents Community-Level Islamic Value Orientation (Islamic Civilization) rather than a broader historical evaluation of Community-Level Islamic Value Orientation (Islamic Civilization).

Previous studies on *majelis taklim* demonstrate their diverse religious and social functions, yet they approach these functions from different analytical directions. (Zamhari, 2022) for example, shows that Hadrami *majelis taklim* in urban Indonesia function as sites for maintaining Islamic traditions while responding to competing religious orientations and strengthening tolerance. Other research has emphasized the contribution of *majelis taklim* to urban Muslim religiosity through non-formal Islamic education, particularly in strengthening religious knowledge and attitudes (Wanto et al., 2022). Meanwhile, (Helim et al., 2024) demonstrate that variations in fiqh references within *majelis taklim* reveal negotiations among ideological orientations and have implications for Muslim social unity. On the other hand, (Fadillah, 2023) identifies women's *majelis taklim* as sites of social transformation in which religious participation intersects with gender awareness and socio-political agency. Collectively, these studies challenge an understanding of *majelis taklim* as institutions concerned exclusively with transmitting religious doctrine. They instead portray them as social spaces in which religious tradition, identity, authority, education, and social change are continually negotiated.

Despite these contributions, the literature leaves an important analytical issue insufficiently addressed. Existing studies predominantly explain what roles *majelis taklim* perform—such as preserving tradition, strengthening religiosity, negotiating religious orientations, or empowering social groups—while giving less attention to how organizational relationships between coordinating institutions and congregants generate such religious outcomes. In particular, communication and coordination are rarely examined together as relational mechanisms connecting institutional da'wah to the quality of congregants' worship. Similarly, the possible role of worship quality in transmitting the effects of organizational synergy toward broader community-level Islamic values remains underexplored. This gap is important because the effectiveness of da'wah cannot be inferred simply from the existence of religious programs; it requires an explanation of the processes through which institutional initiatives become meaningful, sustained religious practices. Examining these processes also contributes to broader discussions of da'wah and social change, lived Islam, religious authority, and the negotiation between established religious institutions and changing patterns of community participation.

Against this background, this study investigates how FKMT synergy contributes to Community-Level Islamic Value Orientation (Islamic Civilization) by examining communication (X1) and coordination (X2) as dimensions of organizational synergy and worship quality as an intervening mechanism. Specifically, this study examines how communication and coordination influence worship quality, how these organizational dimensions relate to community-level Islamic values, and whether

worship quality mediates these relationships. By doing so, the study moves beyond descriptive explanations of the social functions of *majelis taklim* and provides an analytical understanding of how organizational interaction may be transformed into religious practice and social-religious values. The study contributes theoretically by connecting organizational synergy with lived religious practice and Islamic communication perspectives, while practically providing evidence for FKMT and related stakeholders in designing religious guidance programs that are participatory, coordinated, responsive to community needs, and sustainable.

2. METHODS

2.1. Research Design

This study employed a quantitative research approach using a survey design to examine the relationships among communication, coordination, worship quality, and Community-Level Islamic Value Orientation (Islamic Civilization) (Creswell & Creswell, 2023; Ivankova et al., 2006). The quantitative phase was selected to examine the relationships among communication, coordination, worship quality, and Community-Level Islamic Value Orientation (Islamic Civilization) through measurable variables and statistical testing. Path analysis was used to estimate both direct and indirect effects among the variables (G et al., 2024). In the quantitative model, communication (X1) and coordination (X2) functioned as independent variables, worship quality (Z) as an intervening or mediating variable, and Community-Level Islamic Value Orientation (Islamic Civilization) (Y) as the dependent variable as depicted in figure 1. The analysis focused on the effects of communication and coordination on Community-Level Islamic Value Orientation (Islamic Civilization), both directly and indirectly through worship quality.

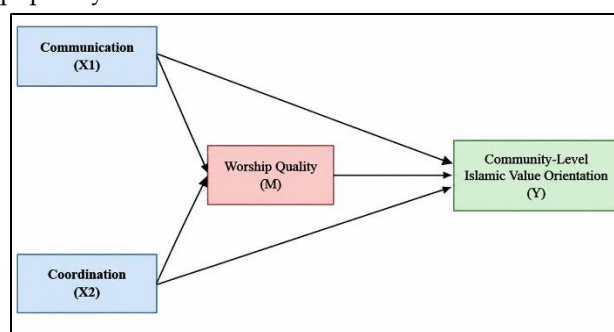


Figure 1. Path Diagram Model Through Intervening Variables

2.2. Population and Sampling

The research was conducted in Palembang City, South Sumatra, Indonesia. The population consisted of 31,359 majelis taklim members distributed across 18 subdistricts under the Forum for the Coordination of Majelis Taklim (FKMT). Because the number of members differed across subdistricts, proportional stratified random sampling was applied to ensure proportional representation of each geographical stratum (Särndal, 1968). The sample size was determined using Cochran's formula with a finite population correction (Sugden et al., 2000). Using a 95% confidence level, a 5% margin of error, and $p=.50$, the initial sample size was 384.16. After applying the finite population correction for $N=31,359$, the required sample was 379.52 and was rounded to 380 respondents. The number of respondents from each subdistrict was subsequently allocated proportionally to its population size.

2.3. Instrument and Data Collection

Quantitative data were collected using a structured closed-ended questionnaire consisting of 60 statements. Communication was measured by 15 items covering source- and receiver-oriented communication; coordination by 15 items covering direct relationships, early involvement, continuity, dynamism, clear objectives, organizational structure, authority, communication, and leadership; worship quality by 15 items representing *Asy-Sya'a'ir al-Kubro*, *Asy-Sya'a'ir ash-Shughro*, and *Mulhaqot*; and Community-Level Islamic Value Orientation (Islamic Civilization) by 15 items measuring tawhid, justice, knowledge, noble character, and hard work. All items used a four-point Likert scale ranging from 1 = strongly disagree to 4 = strongly agree, without a neutral option (Ryan, 1980; Saftari & Fajriah, 2019). Data collection was conducted from May to December 2025 through direct and online questionnaire distribution to FKMT members and active *majelis taklim* participants in Palembang who met the predetermined research criteria. The collected data were subsequently analyzed to examine the direct and indirect relationships among communication, coordination, worship quality, and Community-Level Islamic Value Orientation (Islamic Civilization).

2.4. Validity and Reliability

Instrument validity was examined using Pearson item-total correlation at a significance level of $p < .05$. The analysis showed that all 60 questionnaire items were valid, with correlation coefficients ranging from .645 to .858; therefore, no items were eliminated. Reliability was assessed using Cronbach's Alpha in IBM SPSS Statistics version 23. The overall reliability coefficient was .989, exceeding the minimum criterion of .70 and indicating very high internal consistency (Ananda & Fadhli, 2018).

2.5. Data Analysis

Data were analyzed using IBM SPSS Statistics version 23. Prior to hypothesis testing, prerequisite tests were conducted for multicollinearity, normality, and heteroscedasticity. Multicollinearity was assessed through Tolerance and VIF values (Kim, 2019; Supriyadi et al., 2017), normality through the Kolmogorov-Smirnov test and residual distribution (Ananda & Fadhli, 2018; Ghozali, 2011), and heteroscedasticity through regression of absolute residuals. The results indicated that the assumptions required for subsequent regression-based path analysis were satisfied. Path analysis was conducted in two structural stages. The first model estimated the effects of communication and coordination on worship quality, while the second estimated the effects of communication, coordination, and worship quality on Community-Level Islamic Value Orientation (Islamic Civilization). Partial effects were assessed using the t-test, simultaneous effects through the F-test, and explanatory power through the coefficient of determination (Muhid, 2019; Sahir, 2021). A trimming procedure was applied to nonsignificant direct paths, while indirect effects through worship quality were evaluated using the Sobel test (Triana & Hidayat, 2023).

3. FINDINGS AND DISCUSSION

3.1. Results of Instrument Validity and Reliability Tests

Validity Test Results

All 60 questionnaire items demonstrated significant item-total correlations, ranging from .645 to .858 ($p < .001$), and were therefore retained for further analysis. The instrument also showed excellent internal consistency, with a Cronbach's Alpha coefficient of .989 for the 60 items. These results indicate that the measurement instrument provided adequate empirical support for subsequent structural analysis.

3.2. Results of the Prerequisite Tests

The prerequisite tests indicated no critical violations of the regression assumptions. Tolerance values ranged from .140 to .292 and VIF values from 3.424 to 7.151. The residuals satisfied the normality assumption (Kolmogorov-Smirnov $p=.200$), while the heteroscedasticity tests were nonsignificant for Communication ($p=.588$), Coordination ($p=.335$), and Worship Quality ($p=.299$). The data were therefore considered suitable for subsequent regression-based mediation analysis.

3.3. Hypothesis Test Results

Sub-Structural Analysis 1

Partial Test (T-Test)

Table 5. Results of the T-Test for Sub-Structural Equation 1

		Coefficients ^a			
		Unstandardized		Standardized	
Model		Coefficients		Coefficients	
			Std.		t
		B	Error	Beta	Sig.
1	(Constant)	6.332	1.501		4.220 .000
	X1	.390	.073	.373	5.326 .000
	X2	.481	.069	.486	6.926 .000

a. Dependent Variable: Z

The results of the t-test in Table 5 show that the variables Communication significantly predicted Worship Quality ($B = .390$, $\beta = .373$, $t = 5.326$, $p < .001$), as did Coordination ($B = .481$, $\beta = .486$, $t = 6.926$, $p < .001$). Furthermore, the Beta value for Coordination (0.486) is greater than that for Communication (0.373), indicating that Coordination has a stronger influence. Thus, both variables contribute significantly to improving the Quality of Worship, with Coordination being the more dominant factor.

Simultaneous Test (F-Test)

Table 6. Results of the F-Test for Sub-Structural Equation 1

		ANOVA ^a			
		Sum of	Mean		
Model		Squares	df	Square	F
1	Regression	12,179.505	2	6089.752	456.915
	Residual	5,024.651	377	13.328	
	Total	17,204.155	379		

a. Dependent Variable: Z

b. Predictors: (Constant), X2, X1

The F-test results in Table 6 indicate that the regression model involving Communication (X1) and Coordination (X2) simultaneously has a significant effect on Worship Quality (Z), with $F(2, 377) = 456.915$, $p < .001$. This indicates that the model has excellent ability to explain the variation in Quality of Worship, so that the two independent variables together contribute significantly and the regression model is deemed suitable for use.

Coefficient of Determination (R-Square)

Table 7. Coefficient of Determination Results for Sub-Structural Equation 1

Model Summary				
Model	R	R-squared	Adjusted R-squared	Standard Error of the Estimate
1	.841 ^a	.708	.706	3.651
a. Predictors: (Constant), X2, X1				

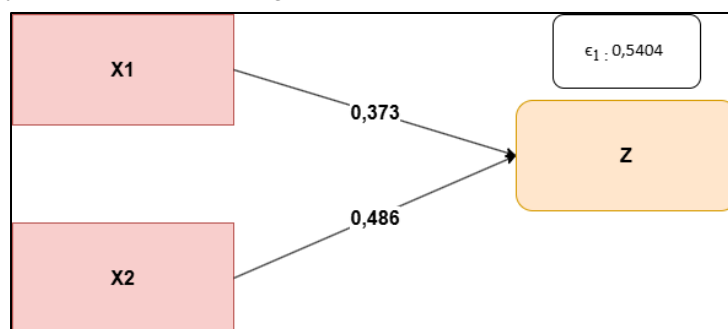
The coefficient of determination in Table 7 indicates that the regression model has a strong relationship with Worship Quality ($R = 0.841$) and explains 70.8% of the variation in Worship Quality ($R\text{-Square} = 0.708$). The model explained 70.8% of the variance in Worship Quality ($R^2 = .708$; adjusted $R^2 = .706$), with a Standard Error of the Estimate of 3.651.

Sub-structural Equation 1

After conducting the t-test and F-test, it was found that in structural equation model 1, the variable Worship Quality (Z) is influenced by Communication (X1) and Coordination (X2) with path coefficients ρ_{ZX1} and ρ_{ZX2} , respectively, as well as an error term (ϵ_1) calculated from $\sqrt{1 - R\text{-squared}}$. Thus, based on the standardized coefficients, the first structural equation is expressed as $Z = .373X1 + .486X2 + \epsilon_1$, where $\epsilon_1 = \sqrt{1 - .708} = .540$. Thus, both Communication and Coordination positively predict Worship Quality, with Coordination showing the stronger standardized effect. This equation is also visualized in Figure 1 below in the form of a path diagram to clarify the relationships between variables.

Figure 1. Sub-Structural Equation 1

Sub-Structural Analysis 2 (Before Trimming)



Partial Test (T-Test)

Table 8. Results of the T-Test for Sub-Structural Equation 2 (Before Trimming)

Coefficients ^a					
Model	Unstandardized Coefficients		Standardized Coefficients		Sig.
	B	Std.	Beta	t	

		Error				
1	(Constant)	10.077	1.462	6.891	.000	
	X1	.230	.072	.235	3.179	.002
	X2	.135	.070	.145	1.922	.055
	Z	.468	.049	.499	9.537	.000

a. Dependent Variable: Y

Based on the results of the t-test in Table 8, Communication (X1) and Quality of Worship (Z) were found to have a positive and significant effect on Community-Level Islamic Value Orientation (Islamic Civilization) (Y1), with Quality of Worship having the greatest influence ($B = 0.468$; $Sig. = 0.000$), followed by Communication ($B = 0.230$; $Sig. = 0.002$). Meanwhile, Coordination (X2) also has a positive effect ($B = 0.135$) but is not statistically significant ($Sig. = 0.055$), so it can be concluded that Quality of Worship and Communication are the main factors influencing Community-Level Islamic Value Orientation (Islamic Civilization), whereas Coordination does not have a significant effect in this model.

Simultaneous Test (F-Test)

Table 9. Results of the F-Test for Sub-Structural Equation 2 (Before Trimming)

		ANOVA ^a				
		Sum of	Mean			
Model		Squares	df	Square	F	Sig.
1	Regression	10,578.753	3	3,526.251	291,824	.000 ^b
	Residual	4,543.395	376	12,083		
	Total	15,122.147	379			

a. Dependent Variable: Y

b. Predictors: (Constant), Z, X1, X2

Based on the results of the F-test in Table 9, the regression model involving Quality of Worship (Z), Communication (X1), and Coordination (X2) simultaneously has a significant effect on Community-Level Islamic Value Orientation (Islamic Civilization) (Y1), with an F-value of 291.824 and $Sig. = 0.000$ (< 0.05). This indicates that the model has excellent ability to explain the variation in Community-Level Islamic Value Orientation (Islamic Civilization), meaning that the three independent variables collectively provide a strong and significant contribution to the research model.

Coefficient of Determination (R-Square)

Table 10. Coefficient of Determination Results for Sub-Structural Equation 2 (Before Trimming)

Model Summary				
		Standard		
Model	R	R-Square	Adjusted R-Square	Error of the Estimate
1	.836 ^a	.700	.697	3.476

a. Predictors: (Constant), Z, X1, X2

Furthermore, the coefficient of determination in Table 10 shows that the regression model has an R-Square of 0.700, meaning that approximately 70% of the variation in Community-Level Islamic Value Orientation (Islamic Civilization) (Y1) can be explained by Quality of Worship (Z), Communication (X1), and Coordination (X2). The Adjusted R-Square value of 0.697, which is close to R-Square, indicates that the model is stable and does not suffer from overfitting, while the Standard Error of the Estimate of 3.476 is relatively small, so the model is considered sufficiently accurate in predicting Community-Level Islamic Value Orientation (Islamic Civilization).

Sub-Structural Equation 2 (Before Trimming)

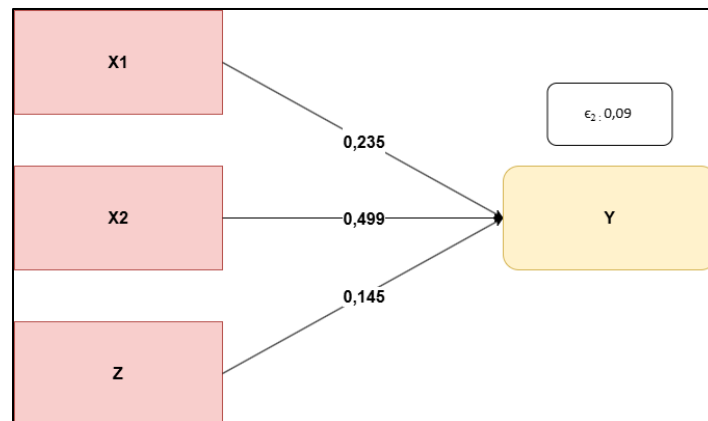


Figure 2. *Sub-Structural Equation 2 (Before Trimming)*

After conducting the T-test and F-test, the Sub-structural Equation 2 model (before trimming) was obtained, as visualized in Figure 2, showing that Community-Level Islamic Value Orientation (Islamic Civilization) (Y) is influenced by Communication (X1), Coordination (X2), Quality of Worship (Z), as well as interactions among the variables, with the error term (ϵ^2) representing other factors outside the model. Based on the analysis results, the equation $Y = 0.235X1 + 0.145X2 + 0.499Z + 0.09$ was obtained, indicating that all variables have a positive influence on Community-Level Islamic Value Orientation (Islamic Civilization), with Quality of Worship being the most dominant variable.

More specifically, Quality of Worship (Z) has the greatest influence (0.499), followed by Communication (X1) at 0.235 and Coordination (X2) at 0.145. However, since Coordination (X2) is not statistically significant ($\text{Sig.} > 0.05$), the trimming method was applied by removing this variable from the model to obtain a more optimal and accurate model.

Substructural Analysis 2 (After Trimming)

Partial Test (T-Test)

Table 11. Results of the T-Test for Sub-Structural Equation 2 (After Trimming)

		Coefficients ^a				
Model		Unstandardized Coefficients		Standardized Coefficients		
			Std. Error	Beta	t	Sig.
1	(Constant)	10.014	1.467		6,826	.000
	X1	.333	.048	.340	6,886	.000
	Z	.499	.046	.533	10,773	.000

a. Dependent Variable: Y

Based on the results of the t-test in Table 11 after model trimming, Communication (X1) and Worship Quality (Z) were found to have a positive and significant effect on Community-Level Islamic Value Orientation (Islamic Civilization) (Y), with Communication having a coefficient of ($B=.333 \setminus \beta=.340$; $t=6.886$; $p<.001$) and Worship Quality having a coefficient of $B=.499$ ($\beta=.533$; $t=10.773$; $p<.001$). Worship Quality showed a stronger standardized effect than Communication, while Coordination was removed from the direct-effect model because its coefficient was not statistically significant in the preceding model.

The change in the coefficient of Communication between the pre-trimming and post-trimming models does not indicate a statistical inconsistency. In the initial model, the effect of Communication was estimated while simultaneously controlling for Coordination and Worship Quality ($B=.230$; $\beta=.235$). After Coordination was removed because its direct effect was not statistically significant ($p=.055$), the coefficient of Communication increased to $B=.333$ ($\beta=.340$). This change is statistically expected because regression coefficients are conditional on the set of predictors included in the model. Removing a predictor alters the partitioning of shared variance among the remaining variables, and therefore the magnitude of the estimated coefficient may change. The post-trimming coefficient should consequently be interpreted as the effect of Communication conditional on Worship Quality in the reduced model, rather than as a contradictory estimate of the same model.

*Simultaneous Test (F-Test)***Table 12.** Results of the F-Test for Sub-Structural Equation 2 (After Trimming)

ANOVA ^a					
Model		Sum of Squares	df	Mean Square	F
1	Regression	10,534.094	2	5,267.047	432.793
	Residual	4,588.053	377	12,170	
	Total	15,122.147	379		

a. Dependent Variable: Y
b. Predictors: (Constant), Z, X1

Based on the results of the F-test in Table 12 following model trimming, the regression model involving Communication (X1) and Quality of Worship (Z) proved to be highly significant in explaining the variation in Community-Level Islamic Value Orientation (Islamic Civilization) (Y), with an F-value of 432.793 and Sig. = 0.000 (< 0.05). This indicates that both variables simultaneously make a strong contribution to the model, thereby explaining most of the variation in Community-Level Islamic Value Orientation (Islamic Civilization); the model is deemed excellent and suitable for use

*Coefficient of Determination (R-Square)***Table 13.** Coefficient of Determination Results for Sub-Structural Equation 2 (After Trimming)

Model Summary				
Model	R	R-Square	Adjusted R-Square	Standard Error of the Estimate
1	.835 ^a	.697	.695	3.489

a. Predictors: (Constant), Z, X1

Based on the coefficient of determination in Table 13 following model trimming, an R value of 0.835 was obtained, indicating a strong relationship between Communication (X1) and Quality of Worship (Z) with Community-Level Islamic Value Orientation (Islamic Civilization) (Y), as well as an R-squared value of 0.697, meaning that approximately 69.7% of the variation in Community-Level Islamic Value Orientation (Islamic Civilization) can be explained by these two variables. The Adjusted R-Square value of 0.695, which is close to R-Square, indicates that the model remains stable, while the Standard Error of the Estimate of 3.489 is relatively small; thus, the model is considered sufficiently accurate and effective in explaining Community-Level Islamic Value Orientation (Islamic Civilization).

Sub-Structural Equation 2 (After Trimming)

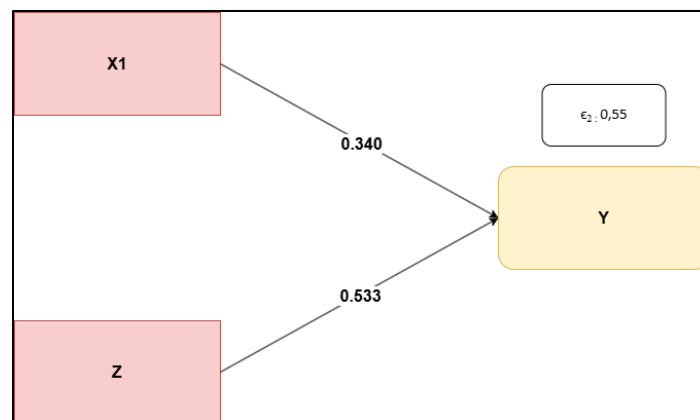


Figure 3. Sub-Structural Equation 2 (After Trimming)

After conducting the T-test and F-test, the Sub-structural Equation 2 model (after trimming) was obtained, showing that Community-Level Islamic Value Orientation (Islamic Civilization) (Y) is influenced by Communication (X1) as well as the interaction between Quality of Worship (Z) and Communication, with the error term (ϵ_2) reflecting other factors outside the model. Based on the analysis results, the equation $Y=0.340X1+0.533Z+\epsilon_2$ was obtained, meaning that Communication has a direct positive effect on Community-Level Islamic Value Orientation (Islamic Civilization), while Quality of Worship acts as a intervening variable that strengthens this effect.

More specifically, the coefficient of 0.340 indicates that an increase in Communication will enhance Community-Level Islamic Value Orientation (Islamic Civilization), whereas the coefficient of 0.533 confirms that the higher the Quality of Worship, the stronger the influence of Communication on Community-Level Islamic Value Orientation (Islamic Civilization). The error term value of 0.55 indicates that there are still other factors outside the model that influence Community-Level Islamic Value Orientation (Islamic Civilization), although the primary contributions come from Communication and Quality of Worship.

Final Path Model

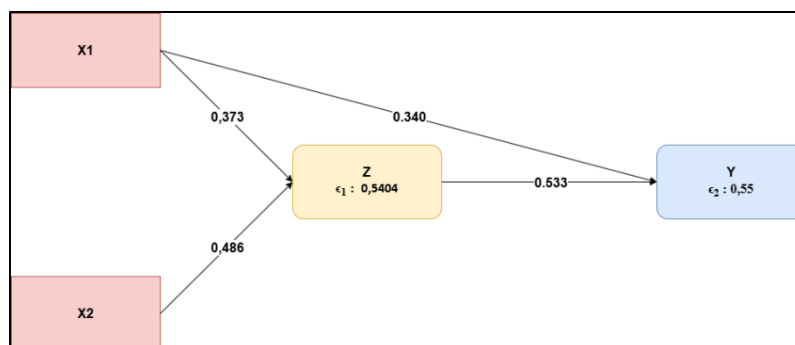


Figure 4. Full Model Path Analysis Diagram

Table 14. Full Model Path Analysis

Variable	Path Coefficient	Direct	Indirect (Through Z)
X1 – Y	0.340	0.340	$0.373 \times 0.533 = 0.199$
X2 – Y	Not Significant	Not Significant	$0.486 \times 0.533 = 0.259$
Z – Y	0.533	0.533	-
X1 – Z	0.373	0.373	-
X2 – Z	0.486	0.486	-
e1	0.540		
e2	0.550		

Based on the simplified path analysis model in Figure 4 and Table 14, Communication (X1) has a significant direct effect on Community-Level Islamic Value Orientation (Islamic Civilization) (Y) with a coefficient of 0.340, as well as an indirect effect through the Quality of Worship (Z) of 0.199 (0.373×0.533). This indicates that in addition to having a direct effect, Communication is also reinforced by Quality of Worship as a intervening variable that amplifies its impact on Community-Level Islamic Value Orientation (Islamic Civilization).

Meanwhile, Coordination (X2) does not have a significant direct effect on Community-Level Islamic Value Orientation (Islamic Civilization), but it still exerts an indirect effect through the Quality of Worship of 0.259 (0.486×0.533). Overall, this model confirms that the Quality of Worship plays a crucial role as a intervening variable that strengthens the influence of Communication and Coordination on Community-Level Islamic Value Orientation (Islamic Civilization), with Communication being the most dominant factor in influencing these variables.

Discussion

The findings demonstrate that the relationship between organizational synergy and community-level Islamic value orientation operates through a relational pathway involving communication, coordination, and worship quality. Communication was significantly associated with both worship quality and community-level Islamic value orientation, whereas coordination showed a significant relationship with worship quality but did not demonstrate a significant direct relationship with community-level Islamic value orientation. Worship quality displayed the strongest direct association with community-level Islamic value orientation in the final structural model. These findings suggest that organizational processes within FKMT are associated with meaningful lived religious practices among congregants. Consistent with the lived religion perspective (Ammerman, 2014), religious

institutions influence community values not only through formal programs but also through everyday interactions, interpretations, and repeated practices through which religious meanings are embodied.

Communication appears to function as an important relational mechanism connecting institutional da'wah with congregants' religious practices. Within *majelis taklim*, communication is not limited to the delivery of information regarding activities and programs but involves processes through which religious messages are interpreted, discussed, and internalized by participants. This finding is consistent with the lived religion perspective, where religious meanings emerge through interaction between institutional teachings and everyday experiences. Consistent with this relational process, (Rogers, 2003) diffusion perspective provides additional insight by emphasizing the role of communication channels in facilitating the circulation and adoption of ideas within social systems. In the context of FKMT, reciprocal communication between administrators and congregants may facilitate the transformation of religious messages into worship practices and daily religious behaviors. These practices correspond with the dimensions of *Asy-Sya'a'ir al-Kubro*, *Asy-Sya'a'ir ash-Shughro*, and *Mulhaqot* that constitute worship quality in this study (Anshory, 2018).

Coordination demonstrated a different pattern from communication. Although coordination was positively associated with worship quality, its direct relationship with community-level Islamic value orientation was not statistically significant. This finding indicates that organizational coordination alone may not be sufficient to directly produce broader religious values among congregants. Instead, coordination may function as a supporting condition that enables religious activities to operate consistently and provides the organizational environment in which religious practices can develop.

From an organizational perspective, coordination contributes to maintaining continuity, role clarity, and cooperation among institutional actors. However, the development of Islamic values requires more than organizational arrangement; it depends on how these structures are experienced, interpreted, and practiced by individuals within the religious community (Ammerman, 2014, 2020). Therefore, the absence of a significant direct effect does not indicate that coordination is irrelevant, but rather suggests that its contribution may occur indirectly through worship quality. This interpretation should be understood as a possible mechanism rather than a definitive explanation, considering that the present study is based on cross-sectional data.

The mediating role of worship quality provides insight into how organizational processes become connected with community-level Islamic values. From the perspective of lived religion, worship is not merely an individual ritual activity but a repeated practice through which religious meanings are embodied and reproduced within social contexts. This interpretation is also compatible with al-Ghazali's concept of *tazkiyat al-nafs*, which emphasizes the cultivation of the self through spiritual practices and moral refinement (Kukkonen, 2016). Through continuous religious practice, worship may contribute to the development of spiritual discipline, ethical awareness, and socially responsible behavior. Therefore, worship quality represents the process through which organizational interactions within FKMT are translated into lived expressions of Islamic values.

Accordingly, community-level Islamic value orientation in this study should not be interpreted as an immediate representation of macro-historical Islamic civilization. Instead, it refers to the manifestation of Islamic values within a religious community through attitudes, behaviors, and shared orientations. The construct is operationalized through five dimensions: tawhid, justice (*al-'adl*), knowledge (*al-'ilm*), noble character (*al-akhlaq al-fadilah*), and hard work (*al-'amal*). At the individual level, worship practices may strengthen spiritual and ethical orientations. Through repeated interaction among congregants, these orientations may contribute to shared patterns of religious values and

practices within the community. Therefore, the relationship between worship quality and community-level Islamic value orientation represents a gradual process through which religious practices become embedded within communal life.

This structural pathway extends previous studies on *majelis taklim* and Islamic communication. Previous research has largely examined *majelis taklim* from the perspective of religious education, da'wah communication, social harmony, or community empowerment as separate outcomes (Arridho & Islam, 2024; Nasoha et al., 2025; Rofiq, 2023). Other studies have concentrated on individual religiosity and broader forms of social harmony without explicitly testing the mechanism through which organizational interaction is translated into community-level Islamic values (Hadiono & Putra, 2024; Irfanda et al., 2025; Maisaroh et al., 2025; Munggaran et al., 2024). This study contributes by identifying the relational mechanism through which organizational interaction may influence religious outcomes. Rather than assuming that institutional programs directly generate community values, the findings suggest that communication and coordination contribute through a process in which religious practices become internalized and expressed in everyday communal life.

The findings provide practical implications for FKMT and similar community-based religious organizations. Strengthening religious development requires not only effective program management but also relational processes that enable congregants to understand, practice, and sustain religious teachings. Communication strategies should emphasize reciprocal engagement and meaningful interpretation of religious messages, while coordination should support continuity and accessibility of religious activities. Furthermore, program evaluation should consider whether organizational processes contribute to improvements in worship practices and community-level Islamic values rather than focusing solely on activity implementation.

4. CONCLUSION

The findings demonstrate that the relationship between organizational synergy and community-level Islamic value orientation operates through a relational process involving communication, coordination, and worship quality. Communication contributes both directly and indirectly through worship quality, whereas coordination contributes primarily through its relationship with worship quality rather than through a significant direct pathway. These findings suggest that the effectiveness of *da'wah* should not be understood solely through message transmission, participation, or organizational effectiveness, but also through how organizational interactions are associated with sustained religious practices and the expression of Islamic values within a community. This study contributes to *da'wah* scholarship by highlighting the role of relational mechanisms connecting institutional processes with lived religious practices. The pathway identified in this study suggests that communication and coordination within *majelis taklim* support religious practices through which Islamic values may become embedded in everyday communal life. Therefore, *majelis taklim* and similar religious organizations should evaluate communication and coordination not only based on program implementation but also based on their capacity to encourage meaningful worship practices, ethical conduct, knowledge orientation, social responsibility, and other dimensions of Islamic values.

These conclusions should be interpreted within the scope of this study. The analysis was based on cross-sectional survey data from FKMT-related respondents in Palembang, which limits causal interpretation and the generalization of findings to other religious organizations and sociocultural contexts. Furthermore, community-level Islamic value orientation in this study refers to the

manifestation of Islamic values through religious attitudes, moral conduct, knowledge orientation, and social responsibility rather than a comprehensive measure of macro-historical Islamic civilization. The use of self-reported measures may also not fully capture actual religious and social behaviors. Future research should employ longitudinal and comparative approaches to examine how communication, coordination, and worship practices develop over time within different *majelis taklim* and Muslim community contexts. Further studies may also investigate organizational mechanisms, such as leadership practices and digital *da'wah* engagement, that may strengthen the relationship between institutional interaction and community-level Islamic values.

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